A U M

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which is the Knower—for it is knowledge—is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.—*Voice of the Silence*, Frag. 2.

THEOSOPHY

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THE THEOSOPHICAL MOVEMENT*

CHAPTER XXIV

BY the spring of 1893 the internal situation of the Society was fast approaching a climax paralleling that of 1888, and, as in the earlier case, it occurred contemporaneously with a flood-tide of external interest and prosperity. "Old Diary Leaves" was steadily undermining the reverence and respect of the members for H. P. B. as a Teacher, by representing her as a mere thaumaturgist. The theories and speculations to account for her phenomena, the vagaries of character and habits attributed to her, could only lead to the inference that, however gifted in some ways, she was but an irresponsible medium, not a Messenger direct from the great Lodge of Masters. Added to this was a constant private belittling by correspondence and by word of mouth over the signature and upon the authority of the President-Founder of the Society who, though representing himself as her most intimate friend and associate, vouched for facts and conclusions not less injurious to her occult status than those of the Psychical Research Society in its celebrated *Report*. The Letter of the MASTER, "K. H.," phenomenally delivered to Col. Olcott on shipboard in the early autumn of 1888, at a time when he was harboring and expressing the same feelings and views, was forgotten or lost sight of, and H. P. B. was more and more coming to be regarded by many members as at best an uncertain channel between the MASTERS and the world; a channel to be utilized under reserve, if not to be scrutinized with actual doubt and suspicion. Now that she was "dead," even that questionable link was severed and the members, left to themselves, were peculiarly open to suggestion and direction. To whom should

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors.

they look in their perplexities if not to the "President-Founder?" And when they were offered his views, clothed with official authority, expressed with the utmost candor, sincerity and good faith, what more natural than the deductions that the Society was of far more importance than a Philosophy derived through a questionable source; phenomena more valuable than study; propagandum more necessary than altruism? What more natural than the inference that the living President-Founder was now, and always had been, the real mainstay of the Movement and of the Society?

What was Mr. Judge to do in these circumstances? If he held his peace, the Society and the membership were certain to be irremediably led astray from the prime Objects proclaimed insistently by the MASTERS, by H. P. B. and himself. Should he permit the lines of Teaching, of policy and of practice laid down by H. P. B. to be swept aside and himself join in building up a great organization with purely utilitarian and exoteric aims? Or should he do as she had done in 1888—hold to the "lines laid down" regardless of all else that might befall? For, even more than in 1888, the whole tendency in the Society was to achieve a great public success, while in the Esoteric School an increasing percentage of the members were avid to convert it into a "hall of occultism," and were pursuing the "third object" to the exclusion of all else. Was H. P. B. to become a mere memory, the MASTERS an empty and far-off inaccessible abstraction, THEOSOPHY secondary to the Theosophical Society, and that Theosophy to be twisted, perverted, corrupted, by the interpretations of students, the "fresh revelations" of the horde of "psychics" and "occultists" who were already proclaiming their "successorship" to H. P. B. and delivering "messages from the Masters of H. P. B." in contradiction of what she had taught and exemplified? The great issues at stake must have given him pause, and he must have realized that in entering the lists in defense of the Teachings and Mission of H. P. B. he was inviting a far more unequal combat to the death than any she had ever brought upon her devoted head. For H. P. B. had had the prestige of a pioneer; the philosophy she had recorded was her standing witness; her phenomena, however misrepresented, were none the less irrevocably attested by the very ones who now sought to usurp her robes; and she had had at all times devoted defenders—Judge foremost of all. But Judge was now alone; he had been purposely kept in obscurity during the first ten year cycle of the Society's life; he was little known to the membership at large outside the United States; he was without literary or oratorical or official reputation; he had at all times sustained and defended the President-Founder as strongly in his place as he had H. P. B. in hers; he was of necessity a thorn in the side of all those who sought to profit the Society and themselves by ignoring or minimizing the unique status of H. P. B.—who were equally ready to treat her as an asset or a liability, as might best serve their purposes. What was Judge to do?

Under date of March, 1893, he issued to the American members of the E. S. a circular entitled, "We Have Not Been Deserted." We quote:

"It is very proper to answer the question which has come to many, expressed or unexpressed, whether since the death of H. P. B.'s body the E. S. T. has been in communication with the Masters who ordered her to start the E. S. T.? . . . .

"We have not been deserted at all, and the Masters have all along been watching and aiding. They have communicated with several of those who by nature are fit; those who have made themselves fit; and with those who are, by peculiar Karma, in the line of such communication. None of these messages go by favor or by the desire of some to have them. . . .

"There are in the School certain persons known to me who have been in communication with the Masters for some time, but they do not know each other and have never by word or sign given out the fact. . . . In America the line of communication is not ruptured. It is true that it is not as strong as it was when H. P. B. was here, but we cannot expect always to have the same amount of force working, for there is a law, based on cycles, which requires such line of force to be stopped or weakened now and then. The stoppage however is never total, but at certain periods it is confined to the few. We have the misfortune to know that at one time many of the Masters were publicly at work here in our early years and that the opportunity for us was missed by reason of the materialistic and naturalistic tendencies of the day and of our education. Our missing it did not, however, prevent the doing by those personages of the work in hand. A more narrow confinement of these lines of action and communication will come at a later day, strictly in accord with the laws I have referred to. But we have only to do our duty and to work for the future so as to be able to return to the work at a better time in some other life. Within the last nine months some communications have been received from the Masters *bearing on the general work,* for they have ceased (as by rule) to deal much in personal concerns, but They do not fail to help in the real and right way the efforts of all members who sincerely work for others. Those who are at work for their own benefit will meet with the exact result of such a line of action, that is, they will not go far and will lose much at death which is sure to come to us all. But unselfish work makes the effect sink down into each one's own nature and therefore preserves it all.

"Furthermore, some years ago the Masters said that in the course of time I should see that certain facts had to come out. Some of these I now give, and shall give them in the *Path* publicly. *First,* the Masters both certified in writing, about 1884, that the *Secret Doctrine* was dictated by them to H. P. B., she only using discretion as to certain connecting paragraphs and subsidiary arguments. That book is, therefore, for those of [us] who say we believe in the Masters, the very work of those personages. What we cannot understand we can lay aside for the future. *Second,* They sent me copies, as also to others, of the certificate. *Third,* They certified that not since the batch of letters used by Mr. Sinnett for his book had They sent such teachings to anyone and bade us note the fact. This of course does not include H. P. B., as she and They in respect to the teaching are the same. But she and They left many things in writing for future use. *Fourth,* They directed that about the present time these matters might come out. In respect to one point you will find published something about the sevenfold system of planets of the highest value, and going to upset the old materialistic notions thereupon."

This communication to the E. S. T. was followed, in the "Path" for April with a leading article entitled, "Authorship of the Secret Doctrine." The article is signed, "One of the Staff," it being the

practice of Mr. Judge to use a variety of pseudonyms when he desired to present for the consideration of the students any statements on moot points of teachings or of facts to arouse thought and discussion, that they might be considered on their merits apart from any question of personalities or authority. The article says:

"A good deal has been said about the writing of *Isis Unveiled,* and later of the *Secret Doctrine,* both by H. P. Blavatsky. . . . in the early days she did not say precisely to the public that she was in fact helped . . . by the Masters, . . . The *Secret Doctrine,* however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism,* as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

"For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate signed by the Masters given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who then had a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

"'I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine,* when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and—most humble servant [signed by the other].'

"On the back of this was the following, signed by the Master who is mentioned in the above:

"'If this can be of any help to ——, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother ————.'

"A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

"'The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], ..., and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and you can then verify the correctness of this presently forwarded copy. . . . . All this

and more will be found necessary as time goes on, but for which you are well qualified to wait.' "

The first two certificates reproduced in the above article were originally sent to Dr. Hubbe-Schleiden, a well-known German *savant,* who had been intensely interested in the phenomena and teachings of H. P. B.; who, like so many others, found it difficult to understand or accept her explanations of them and their source; and who consequently wavered between the theories of mediumship and chicanery to account for them. His own statement in regard to the facts and his expression of opinion in regard to them will be found in a communication over his own signature embodied in the Countess Wachtmeister's "Reminiscences of H. P. Blavatsky and the Secret Doctrine," the original edition of which was issued at London, late in 1893, six months after the publication in the "Path" from which we have been quoting.

The same number of the "Path" which contained the article on the authorship of the "Secret Doctrine"—April, 1893—also contained the third of a series of articles on the "Earth-Chain of Globes," to which attention was directed in the E. S. T. Circular from which we have quoted. The articles, and others on related subjects, were signed "William Brehon," another of the pen names used by Mr. Judge. These articles were written because of the fact that Mr. Sinnett and others sharing his views were once more actively promulgating the theories of planetary and human evolution originally presented by him in "Esoteric Buddhism"—theories and interpretations to the correction of which H. P. B. had devoted many pages in the "Secret Doctrine." Mr. Sinnett, without recanting or seeking to reconcile his views with those expounded by H. P. B. had, nevertheless, after a somewhat ironical communication to "Lucifer,"* remained quiescent until after her death. Encouraged, perhaps by the note struck in "Old Diary Leaves," his "London Lodge" had resumed its public activities and Mr. Sinnett had been privately expressing the opinion that H. P. B. had, in her later years, been "under other influences than those of the Masters." In particular, a "Transaction of the London Lodge, No. 17," had just been issued, giving a paper by W. Scott Elliott on "The Evolution of Humanity." This "Transaction" not only continued the grossly materialistic conception of the "planetary chains" promulgated by "Esoteric Buddhism," but went still farther in that it announced, in terms which could not be otherwise interpreted than as claiming to be "on the authority of the Masters," the specific "facts" that Mars was the last planet inhabited by our humanity; Mercury is to be the next, and Europe will be destroyed by fire in "about 18,000 years." These "facts" are accompanied by the statement that much of the contents of the "Transaction" are "given out

*Mr. Sinnett's communication, and H. P. B.'s notes thereon, will be found in "Lucifer" for November, 1888, p. 247 *et seq.*, under the caption, " 'Esoteric Buddhism' and the 'Secret Doctrine.' " We know of nothing more illustrative of the contrasted spirit of H. P. B. and her critics. The article should be well studied by every student.

to the world for the first time." The confusions and contradictions thus inaugurated were added to by the fact that the "Path" for June, 1893, contained an enthusiastic commendation of this "Transaction," in a review signed with the initials "A. F." This was the signature of Alexander Fullerton, formerly an Episcopalian clergyman, who had become greatly interested in Theosophy, had relinquished his clerical profession and had volunteered his services to the American Section. As he was highly educated, an excellent writer and speaker, his services had been gladly availed of. He acted as Secretary for Mr. Judge, edited the "Forum," a Sectional publication devoted to questions and answers on Theosophy, lectured frequently before the Aryan Lodge in New York City, contributed many signed articles to the "Path," attended to much of the heavy volume of correspondence coming to the "Path" office and the Sectional headquarters, and was generally regarded throughout the American Section as Mr. Judge's "right hand man." Mr. Fullerton had been in India, was very fond of Col. Olcott, and had conceived an enormous admiration for Mrs. Besant and Mr. Sinnett. He had been the pastor of "Jasper Niemand" through whom he had become interested in Theosophy and through whom he became connected with the work. He retained many of the characteristics of the typical "minister," and was very sensitive, not to say jealous, of his own worth and importance. His review of the "London Lodge Transaction," then, coming as it did in connection with the other matters mentioned, caused great rejoicing in some quarters, and in others raised the presumption that Mr. Judge had receded from the consistent position hitherto maintained by him in regard to H. P. B.'s teachings. The situation contained, therefore, all the necessary ingredients for a comedy or a tragedy. Mr. Judge met it by publishing over his own signature a leading editorial in the "Path" for July, 1893, to endeavor, if possible, to correct all misconceptions. He wrote:

> "In the June PATH there was printed a review of a pamphlet issued by the London Lodge T. S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*. . . . H. P. B., the only person in actual and constant communication with the Masters, corrected the mistake made by Mr. Sinnett. . . . Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.
>
> "On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject."

Mr. Judge then proceeds to take up this question of a consistent philosophy and argues in line with the citations in the "Secret Doc-

trine" that to assume that Mars and Mercury constitute a portion of the "earth-chain of globes" is to destroy the consistency of the philosophy. In the course of his article he uses the significant expression: "We do not understand that Mr. Sinnett has said that H. P. B. was not reporting the Masters . . . or that the Masters have denied that they hold the above views."

This article by Mr. Judge placed squarely before the members the direct contradiction between the exposition of the seven-fold scheme of the universe as presented by Mr. Sinnett in "Esoteric Buddhism" and as set forth by H. P. Blavatsky in the "Secret Doctrine." As both presentations ostensibly came from the same source —the Masters of Wisdom—it followed that either Mr. Sinnett or H. P. B. was in error. And as the subject was one on which the generality of members could not be assumed to possess any direct knowledge of their own, they either must fall into the logical absurdity of accepting two mutually destructive hypotheses, or must choose between them. He therefore pointed out that on the basis of authenticity and authority, H. P. B. must be the safer guide, and reinforced this point by calling attention, *first,* to the direct messages from the MASTERS to Dr. Hubbe-Schleiden while the "Secret Doctrine" was being written; *second,* to the direct message from the Master "K. H." to Col. Olcott *after* the "Secret Doctrine" was completed—in both cases the messages being certified to by the recipients themselves, and in both cases the messages being to recipients who doubted the standing of H. P. B. with the MASTERS. Moreover, in the message to Col. Olcott, under circumstances which have already been set out, the Master took occasion to say: *"Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally with, or through, any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind."*

This letter of the Master's contained a reference to existing conditions at the time it was sent—August, 1888—; to the precedent situation of which they were the recrudescence—the Fall of 1884—; and, no less, *to the then future.* Let the reader now turn to letter IV in the book, "Letters From the Masters of the Wisdom." It was sent to Miss Francesca Arundale at the same time and place—Elberfeld, Germany, late in 1884—as the two certificates mentioned, and forms part of the same *mise en scene.* Except for privately circulated copies, the letter to Miss Arundale never became accessible to theosophical students until May, 1910, when it was published in "The Theosophist," under the title, "Advice from a Master." It was copied in "The Theosophic Messenger" for July, 1910, and republished in "The Theosophist" for October, 1917, in the "Reminiscences" of the recipient. It was also printed in the "Vahan" for February, 1912, and apparently up to that time Mr. Sinnett did not know of its having become public property. The

letter begins abruptly: *"The day of the separation is close at hand,"* and contains the most solemn of warnings to the London Lodge, its officers and members, for their departure from the lines laid down by the Masters. When Mr. Sinnett learned of the publication of the letter he wrote to the "Vahan" a communication which shows how *he* regarded it. He says:

> "I regret its reappearance at this period for two reasons. Firstly, it is calculated to give rise to misconceptions on the part of those who may imagine it to have had a more recent origin, and secondly because letters of that kind may excite painful impressions among some of their readers, who may suppose them to be the actual composition throughout of the Masters whose initials may be appended to them. . . . In reference to the letter just published I wish emphatically to declare that I do not regard it as embodying the *ipsissima verba* of the Master, . . . though very likely conveying . . . some message which, in substance, he wished to send. Some of its 'advice' would already have been out of date twenty years ago. It is all the more inapplicable to the present time."

Thus Sinnett. In order that the reader may judge for himself we reprint this "Advice from A Master" elsewhere in this issue. The reader should remember that the letter to Miss Arundale was written to her as an officer of the London Lodge; that it was sent just after the Coulomb explosion and when Sinnett, Olcott, Massey, and many others were full of doubts and suspicions in regard to H. P. B.; and, finally, when the London Lodge, under Mr. Sinnett's charge, was about to enter upon a prolonged period of exclusiveness as regards the public, and devotion to psychical experimentation as regards its leading members. From the date of that letter till her death in 1891, *H. P. B. never had anything to do with the London Lodge;* on the contrary, on her return to England in 1887, the "Blavatsky Lodge" was formed out of members of the London Lodge who had remained true to her teachings, and the formation of the "Blavatsky Lodge" was bitterly opposed, both by Sinnett and Olcott. More; from the time of that letter to Miss Arundale, A. P. Sinnett believed H. P. B. to be a deliverer of bogus messages from the Masters—as we shall show over his own signature in its appropriate relation. After the next year—1885—Sinnett and those under his influence tried, through mediums, psychics and sensitives among their own number, to obtain "communications from the MASTERS!" They got the "communications," as any *séance* will yield up communications; hence the warning to Olcott in the letter of 1888, for the Master knew that Sinnett's spurious "messages" would one day be cited in opposition and contradiction to the authoritative statements of H. P. B., Himself and the Master "M."

Judge knew in 1893 that this had been going on for years and that the time had come to put the membership on notice; hence the articles from which we have been quoting. His signed editorial in the "Path" for July, 1893, on "Mars and Mercury," from which we have quoted, was preceded, in the June issue, by another signed leading article, entitled "Masters, Adepts, Teachers, and Disciples,"

evidently intended to enforce the logical, as the July article treated of the authoritative, status of the opposing currents running riot beneath the placid surface of the Society's life. We quote:

"This article is meant for members of the T. S., and chiefly for those who keep H. P. B. much in mind, whether out of respect and love or from fear and envy. Those members who believe that such beings as the Masters may exist must come to one of two conclusions in regard to H. P. B.; either that she invented her Masters, who therefore have no real existence, or that she did not invent them, but spoke in the names and by the orders of such beings. If we say that she invented the Mahatmas, then, of course, as so often said by her, all that she has taught and written is the product of her own brain, from which we would be bound to conclude that her position on the roll of great and powerful persons must be higher than people have been willing to place her. But I take it most of us believe in the truth of her statement that she had those teachers whom she called Masters and that they are more perfect beings than ordinary men.

"The case I briefly wish to deal with, then, is this: H. P. B. and her relations to the Masters and to us; her books and teachings; the general question of disciples or chelas with their grades, and whether a high chela would appear almost as a Master in comparison to us, including every member from the President down to the most recent applicant.

"The last point in the inquiry is extremely important, and has been much overlooked by members in my observation. . . . An idea has become quite general that chelas and disciples are all of one grade, and that therefore one chela is the same as another in knowledge and wisdom. The contrary, however, is the case. Chelas and disciples are of many grades, and some of the Adepts are themselves the chelas of higher Adepts. . . . So much being laid down, we may next ask how we are to look at H. P. B.

"In the first place, every one has the right to place her if he pleases for himself on the highest plane, because he may not be able to formulate the qualities and nature of those who are higher than she was. But taking her own sayings, she was a chela or disciple of the Masters, and therefore stood in relation to them as one who might be chided or corrected or reproved. . . . But looking at her powers exhibited to the world, and as to which one of her Masters wrote that they had puzzled and astonished the brightest minds of the age, we see that compared with ourselves she was an Adept. . . .

"Now some Theosophists ask if there are other letters extant from her Masters in which she is called to account, is called their chela, and is chided now and then, besides those published. Perhaps yes. And what of it? Let them be published by all means, . . . As she has herself published letters . . . from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declaration of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts. We cannot ignore the messenger, take the message, and laugh at or give scorn to the one who brought it to us. . . .

"There only remains, then, the position taken by some and without a knowledge of the rules governing in these matters, that chelas sometimes write messages claimed to be from the Masters when they are

not. This is an artificial position not supportable by law or rule. It is due to ignorance of what is and what is not chelaship, and also to confusion between grades in discipleship. It has been used as to H. P. B. The false conclusion has first been made that an accepted chela of high grade may become accustomed to dictation given by the Master and then may fall into the false pretense of giving something from himself and pretending it is from the Master. It is impossible. The bond in her case was not of such a character as to be dealt with thus. One instance of it would destroy the possibility of any more communications from the teacher. It may be quite true that probationers now and then have imagined themselves as ordered to say so and so, but that is not the case of an accepted and high chela who is irrevocably pledged, nor anything like it. This idea, then, ought to be abandoned; it is absurd, contrary to law, to rule, and to what must be the case when such relations are established as existed between H. P. B. and her Masters."

This, and the articles on Mars and Mercury, in connection with a letter of Mr. Judge's published in "Lucifer" for April, 1893, and to which we shall recur, precipitated what before was concealed, as a catalytic agent produces a chemical reaction. Mr. Sinnett was the first to declare himself openly, which he did in an article entitled "Esoteric Teachings," which he sent to the "Path," where it appeared in the number for September, 1893. He also sent copies to "Lucifer," where it appeared in the issue for August 15, 1893, and to the "Theosophist," in which it appeared for the month of September, 1893. In each case the article was commented on by the editors of the several publications. We quote from Mr. Sinnett's article:

"Some recent references in the PATH to portions of the original esoteric teachings embodied by me in *Esoteric Buddhism* seem to call for remarks on my part in reply. The line of criticism in question has culminated in an article which appears in the PATH for July, entitled 'Mars and Mercury.'

". . . The question is one which, on its own merits, will only be of interest within the area of serious Theosophic study; but the controversy that has now arisen really involves some of the deepest questions affecting the future well-being of the Theosophical Society and the progress of the movement. . . .

"For a long time after the publication of *Esoteric Buddhism* the statement concerning Mars and Mercury remained unchallenged. It scarcely seemed possible that any one imbued with respect for the Masters' teaching could challenge it, . . . In later years when the *Secret Doctrine* was published by Madame Blavatsky, I found to my great surprise that she had asserted a new view of the planetary chain, altogether at variance with that previously given out, . . . On the basis of this declaration some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the earlier teachings of the Masters conveyed through myself, and to argue that I misunderstood my instructions. . . . The really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her?

"I hope no one will take the explanation I am now forced to give as implying any abandonment by me of the position respecting Madame Blavatsky I have always maintained. I showed in the fragmentary biography I put together at her own wish . . . that she was truly in close relations with the great Masters of esoteric wisdom. That she was one of their partially initiated disciples was also unquestionable for anyone who has been in independent touch with the realities of the occult world. . . .

"It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing the *Secret Doctrine,* not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention. That Madame Blavatsky was capable of making mistakes when endeavoring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiassed minds in the Theosophical Society must be brought by a consideration of the matter under discussion."

Mr. Sinnett then enters into details and argues in defense of his interpretations of teachings from the letters of the Masters to himself, his questions and the Masters' replies, and says, "the notion that there could be any ambiguity about my question or the answer, in the circumstances, is an insult to common sense,—not to speak of Adept wisdom." He then adds forthwith the following declaration:

"I am entitled to add that at a very recent date, within the last few months since this subject has been under discussion, the Master himself in communication with me made the following comment on the situation. . . .

"Few persons in touch with the principles of occultism will be surprised to hear me quoting recent words addressed to me by the Master. . . . During Madame Blavatsky's lifetime my privileges of communication with the Master through channels of which she knew nothing were private and personal and I was precluded from speaking of them. That prohibition has since been removed. . . . For many Theosophists, I know, Madame Blavatsky represented the whole movement, . . . For many such persons Madame Blavatsky may have been the only teacher from whom they received occult enlightenment. Immense as is my respect for her attainments, for her industry and devotion to the work she undertook, it is, nevertheless, a fact that I myself did not receive my Theosophic teaching directly from her, but in the way described; and long before her death my relations with the Master were carried on through the intermediation of one of his *chelas,* quite outside the range of Madame Blavatsky's connexions. . . . ."

The student can contrast these several statements of Mr. Sinnett with the extracts from the Masters' letters from which we have quoted, as well as with the other citations from Mr. Judge's articles, and with statements of H. P. B. in the first volume of the *Secret Doctrine,* and thus see clearly the gross contradiction, both as to facts and relations, between the contrasted positions. One pertinent fact should once more be called to the student's attention in reference to Mr. Sinnett's claim of unbroken connection with the Masters: By referring to the "Occult World," Mr. Sinnett's earliest book, the student can find in a direct quotation from one of the Master's letters at that time (letters sent "through H. P. B.") the plain, categorical statement that They will not give direct instruction or correction to anyone not "irrevocably pledged." It is a well-known fact in Theosophical history not only that Mr. Sinnett was never pledged at all to Them, even as a probationary chela, but refused to pledge himself even to the probationary requirements. His position never was other than that of a man of the world who refused to submit himself to any obligation of any kind, but distinctly reserved to himself full liberty of action. But he was intensely interested in phenomena; then, in the idea of Masters, and was able

to render enormous service to the Society and the Movement because of his education, literary ability, and standing in India. Hence the letters to him, all through the agency of H. P. B., "direct or remote," up to the year 1885, when, having broken away and taken a tangent of his own, he received no more communications from the *Masters of H. P. B.*, his messages through psychics and mediums to the contrary notwithstanding.

Mr. Judge, following the example set by H. P. B. in the earlier controversy, published Mr. Sinnett's communication to the "Path" in full and followed it with an article of his own, "How to Square the Teachings." In this article he reviewed Mr. Sinnett's arguments, treated their author with the utmost respect, acknowledged his great service to the work of the Movement, and reinforced his former statements on the controversy by stating that he had himself seen the Masters' letters to H. P. B. containing the corrections embodied in the *Secret Doctrine*. Mr. Judge ignored entirely Mr. Sinnett's claims and statements in reference to unbroken communications with the Masters, but upheld the integrity of H. P. B. as the trustworthy channel, and showed how Mr. Sinnett's misunderstanding of the original teaching came about.

In publishing Mr. Sinnett's article in "Lucifer" Mrs. Besant prefaced it with a comment of her own, in which she deals as kindly with Mr. Sinnett as does Mr. Judge, but states her own position unequivocally:

> "With regard to H. P. Blavatsky's position in the movement, some of us are quite satisfied to know that she was a Chela of one of the Masters, helped and taught by and in constant communication with Him; for the teaching she brought us we are deeply grateful, and we do not care to benefit by the message and constantly cavil at and find fault with the messenger. Because we are not continually 'nagging' at and belittling her, we are often accused of setting her on too lofty a pedestal, of idolizing her, and claiming for her infallibility. We do nothing of the kind, though we prefer to leave to her ever active adversaries the task of pulling her to pieces, and we listen in pained silence when those who should be her friends put weapons against her into her enemies' hands. For myself, the fire of loving gratitude to her burns ever in my heart, and while I recognize that she most probably made some errors in her writings, I recognize also that she knew far more than I do, that her teaching is invaluable to me, and that until I stand in knowledge where she stood any criticism by me is likely to be full of blunders.
>
> "Touching Mars and Mercury, each must decide for himself, if he feels it necessary to come to a decision. Having no personal knowledge on the subject, I am obliged to judge from general considerations. In any doubtful matter I prefer to follow H. P. Blatvatsky's teachings, and in this particular case it is more congruous with the whole evolutionary scheme than that of Mr. Sinnett, and therefore in itself it recommends itself more to my judgment."

Col. Olcott follows the publication of Mr. Sinnett's article with a comment signed with his initials. His own leanings are indicated by the following quotation:

> "The inestimable services which Mr. Sinnett has rendered our movement in the past, and his unfaltering loyalty to the Masters and to

H. P. B. personally . . . would entitle him to occupy the free platform of the *Theosophist*, . . . Like every other contributor to our pages, he is responsible for his facts and opinions, and neither I nor the T. S. is to be held accountable for the same. His assertion that he is, and for many years has been, in frequent epistolary intercourse with Mahatma K. H. is most important and interesting, since, if valid, it goes to prove what has always been affirmed, that the Adepts are the friends and benefactors of the race, not the appanage of single individuals or groups of persons. . . . If Mr. Sinnett's remarks with regard to the human fallibility of H. P. B. should give offense to any, these should still bear in mind that the writer was her devoted friend when friends were few, and learnt from her Teachers direct that loyalty to an idea did not imply wilful blindness as to the merits or deficiencies of its exponents."

If now the student will turn to Chapter IX of this work, published in THEOSOPHY for October, 1920, he will have no difficulty in relating the controversy just described to the discussion arising out of Subba Row's discourses on the "Bhagavad-Gita," delivered before the Indian Convention in December, 1886. H. P. B. *knew then what was to come;* otherwise how account for the exact disclaimers and specific warnings contained in her articles in the "Theosophist" for April and August 1887, and in her correspondence with Olcott on Cooper-Oakley's fatuousness in admitting the Subba Row criticisms—disclaimers and warnings that neither Olcott nor any other save W. Q. Judge saw rhyme or reason in at the time? Two additional quotations from H. P. B.'s articles at that time are germane here, besides those given in Chapter IX, though the whole series in the "Theosophist" should be carefully studied. She said, in April, 1887 (Theosophist, VIII, 448):

"In a most admirable lecture by Mr. T. Subba Row . . . the lecturer deals, incidentally as I believe, with the question of septenary 'principles' in the Kosmos and Man. The division is rather criticized. . .

"This criticism has already given rise to some misunderstanding, and it is argued by some that a slur is thrown on the original teachings. This apparent *disagreement* . . . is certainly a dangerous handle to give to opponents who are ever on the alert to detect and blazon forth contradictions and inconsistencies in our philosophy. . . . Therefore, now, when he calls the division 'unscientific and misleading,' . . .

"A few words of explanation . . . will not be out of place. . . . That it is 'misleading' is . . . perfectly true; for the great feature of the day—materialism—has led the minds of our Western Theosophists into the prevalent habit of viewing the seven principles as distinct and self-existing *entities*, instead of what they are—namely, *upadhis* and correlating states—three *upadhis*, basic groups, and four principles. . . .

"We have *unfortunately*—for it was premature—opened a chink in the Chinese wall of esotericism, and we cannot now close it again, even if we would. I for one had to pay a heavy price for the indiscretion, but I will not shrink from the results. . . ."

No more than Sinnett or any of the rest, could Subba Row endure reproof or correction at the hands of "the personality known to the world as H. P. Blavatsky." He replied with further strictures and personal allegations directed at H. P. B. as the author of the "sevenfold" classification of *Esoteric Buddhism*. In the August, 1887, "Theosophist," H. P. B., forced to definitive and direct reply to

Subba Row's charges that she was the "original expounder" of the statements in "Esoteric Buddhism," and "Man, Fragments of Forgotten History," said:

> "This is hardly fair. Esoteric Buddhism was written absolutely without my knowledge, and as the author understood those teachings from letters he had received, what have *I* to do with them. . . . Finally 'Man' was *entirely rewritten* by one of the two 'chelas' and from the same materials as those used by Mr. Sinnett for 'Esoteric Buddhism;' the two having understood the teachings, each in his own way. What had I to do with the 'states of consciousness' of the three authors, two of whom wrote in England while I was in India. . . .
>
> "This will do, I believe. The *Secret Doctrine* will contain, no doubt, still more *heterodox* statements from the Brahmanical view. No one is forced to accept *my* opinions or teaching in the Theosophical Society, one of the rules of which enforces only mutual tolerance for religious views.
>
> "Most of us have been playing truants to this golden rule as to all others: more's the pity."

Finally, as we noted in Chapter IX, Mr. Judge contributed to the discussion in the August, 1887, "Theosophist," from which we quote:

> "The greatest schisms often come about through the supporters of one cause disputing over mere terminology. Mr. Subba Row . . . condemned the 'sevenfold classification' which has come to be very largely accepted among Theosophists . . . This brought out a reply which was published in the *Path,* and one which H. P. Blavatsky wrote for the *Theosophist.* . . .
>
> "As his [Subba Row's] articles appeal to my eyes and mind, the real difficulty seems to be, not with *any* and *all sevenfold* classifications, but with the *particular sevenfold classification* found in *Esoteric Buddhism* and other theosophical works. . . .
>
> " . . . in Mr. Sinnett's book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. . . . many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear, before the whole truth will be known. . . ."

Thus the matter stood in the fall of 1893; an open breach in the Society and among its leaders on the question of one of the most important of Theosophical teachings as to Nature and Man; an equally sharp cleavage of opinion as to the status of H. P. Blavatsky in the occult world: Was she a Teacher, the *direct Agent* of the Masters of Wisdom, or was she a mere "medium" and "psychic" used as a tool by them at times, and at other times, shorn of Their help and guidance, a mere inventor and deliverer of bogus "messages" in Their names? Olcott and Sinnett holding fast to the one view, and constant in the assertion of their own ideas and opinions, however those ideas and opinions might vary from or contradict the teachings of H. P. B.; W. Q. Judge equally steadfast in upholding the integrity of H. P. B.'s teachings as those of the MASTERS, and herself as Their conscious and vouched for Messenger; Mrs. Besant, still maintaining the attitude of devotion to H. P. B.

and to Judge as the representative of the teachings and policies of H. P. B., but beginning to show the first faint, anticipatory symptoms of uncertainty.

So much for the story of the cleavage as to teaching and the status of H. P. B. Now we must observe the breach in policies pursued as an inevitable sequence.

(To be continued)

ADVICE FROM A MASTER*

THE day of the separation is close at hand, and I would say to you a few words. You are an officer of the L. L. and as such have a special duty and opportunity.

It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do. You should even as a simple member—much more as an officer—learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose, you may make your home one of the most important centres of spiritualising influence in all the world. The "power" is now concentrated there, and will remain —if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting. New members should be taken in hand from the first by the older ones, especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings. There is a strong disposition to slur over the ceremony of initiation in such a way as to make no serious impression upon the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of initiation are a standing insult to every regular Chela, and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise with you? If every Fellow took for his motto the wise words of a young boy,

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*This is a letter from the Master "K. H.," originally sent late in 1884 to Miss Francesca Arundale, at that time Treasurer of the London Lodge, of which A. P. Sinnett was President until his death in 1921. The text of this letter is taken from "Letters from the Masters of the Wisdom." Adyar, 1919.

but one who is a fervent Theosophist, and repeated with . . . "I am a Theosophist before I am an Englishman," no foe could ever upset your Society. However, candidates should be taught, and old members always recollect, that this is a serious affair the Society is engaged in, and that they should begin the work as seriously by making their own lives Theosophical. The "Journal" is well begun, and should be continued. It should be the natural complement to that of the S. P. R., which is a bag of nuts uncracked.

Your branch should keep in correspondence with all the others in Europe; the Germania can help you—the others need your help. This is a movement for all Europe—not for London only, remember. The American members are under great disadvantages, and have had until now, since the Founders left, no competent leaders; your Branch can, and should help them, for they are your neighbours, and the Head Quarters have already too much to do in other quarters. A Chela will be detailed to answer general questions if the Branch deserves assistance. But remember; we are not public scribes or clerks with time to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit those private notes to be forwarded as freely as hitherto. Time enough to *discuss* the terms of Chelaship when the aspirant has digested what has already been given out, and mastered his most palpable vices and weaknesses. This you may show or say to all. The present is for the Branch addressed to you as its officer.

You have accepted an important service—the financial agency—and done wisely. Such aid was very needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications, and to have them translated into other languages when worthy of it. Intentions—you may tell your Fellow-Members—and kind words count for little with us. Deeds are what we want and demand. . . . . has done—poor child—more in that direction during two months than the best of your members in these five years.

The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit an English speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide, can be checked. The theory of vicarious atonement has brought about its inevitable re-action: only the knowledge of Karma can offset it. The pendulum has swung from the extreme of blind faith towards the extreme of materialistic skepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them?

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma

have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

K. H.

STUDIES

THE DEATH OF THE BODY

SCIENCE regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle, but the Theosophical teaching is that he is a septenary being,— the *real* man being the Triad Atma-Buddhi-Manas—and the four lower instruments or vehicles are shown to be the kama-rupa, or passions and desires, the life principle, the astral body, and the physical body. These four lower material constituents are transitory and subject to disintegration in themselves as well as to separation from each other.

To the materialist the only difference between a living and a dead body is that in one case the force is active, in the other latent. When it is extinct or entirely latent the molecules obey a superior attraction which draws them asunder and scatters them through space. This dispersion must be death.

But Theosophy reveals that when the hour arrives for the separation of the four lower vehicles to begin the combination can no longer be kept up, the physical body dies, the atoms of which each of the four is composed begin to separate from each other, and the whole collection being disjointed is no longer fit for one as an instrument for the *real* man. This is what is called death among us mortals, but it is not death for the *real* man because he is deathless, persistent, immortal.

What is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. Is it possible to conceive of such a thing as death where the very molecules of the dead body manifest an intense vital energy? If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together the centripetal vital force may overmatch the dispersive centrifugal action.

The breath leaves the body and we say the man is dead, but that is only the beginning of death; it proceeds on other planes. When the frame is cold and eyes closed, all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in general outline, but down to the smallest detail of the most minute and fleeting impression. At this moment, though every indication leads the physician to pronounce for death, and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone. When this solemn work is over the astral body detaches itself from the physical, and, life-energy having departed, the remaining five principles are in the plane of kama-loka.

Struggling out of the body the entire man goes into kama-loka —to purgatory—where he again struggles and loosens himself from the lower skandas. So when the *body* dies the immortal man—the Triad—flies away to another state, the astral becomes a shell of the once living man, and requires time to dissipate.

And now perhaps it may not be out of place to inquire what assurance can any physician have beyond *external* evidence that the body is really dead? The best authorities agree in saying that there are none. In the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. But the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is *when the vital organs have become so decomposed that if reanimated they could not perform their customary functions;* when the mainsprings and cogs of the machine, so to speak, are so eaten away by rust that they would snap upon the turning of the key.

Until that point is reached the astral body may be caused, without miracle, to reenter its former tabernacle, either by an effort of its own will or under the resistless impulse of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron. Nothing but total decomposition is an irrefutable proof that *life* has fled forever and that the tabernacle is tenantless. Demokritus asserted that there existed no *certain* signs of real death. Pliny maintained the same. Asclepaides, a learned physician and one of the most distinguished men of his day, held that the assurance was still more difficult in the cases of women than in those of men.

The Kabalists say that a man is not dead when his body is entombed. Death is never sudden; for according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living

human being, so time is required to completely withdraw vitality from the carcass.

"Death can no more be an absolute end than birth a real beginning. Birth proves the pre-existence of the being as death proves immortality," says the French kabalist, Eliphas Levi. And again he says, "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the Spirit frees itself first of all to exist no more? That thought and love can die when the grossest forms of matter do not die? If the change should be called death, we die and are born again every day, for every day our forms undergo change."

The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins they pronounce the patient dead. But the annals of medicine teem with examples of "suspended animation" as the result of asphyxia by drowning, the inhalation of gases, and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

How shall the man be brought back to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute, if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded.

Levi says that resuscitation is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of a lethargy. It is a torpor which a great shock or the magnetism of a powerful will can overcome."

The same knowledge which enabled Jesus, Apollonius, and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues, and cause them to act and speak like living human creatures.

The question at issue is not whether a *dead* body can be resuscitated—for to assert that would be to assure the possibility of a miracle, which is absurd—but to assure ourselves whether the medical authorities pretend to determine the precise moment of death.

(NOTE—The foregoing is compiled from the Ocean of Theosophy, by Wm. Q. Judge—pages 32, 42, 57, 62, 83, 99, 109—and from Isis Unveiled, by Madame H. P. Blavatsky,—Volume I, pages 479, 480, 482, 485.)

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.—Bhagavad-Gita, Chapter XIII.

YOUR letter as well as the books mailed by you have just arrived. Many thanks for all of it, and for the good thoughts and wishes you send me; they are sincere. May they all bear fruit.

There is a "feeling" of closing in. It comes from that steadfastness which trial only can bring, and I dare swear that you have that steadfastness, even though you may know it not. In the work we have undertaken together it matters not whether it fails or succeeds as far as we are concerned. Our effort has been and will be for success; the rest is in "other hands," and stronger ones. We have thrown, each one of us, *the best he had* into the breach. That "best" may not seem great to us, but certainly the motive was there, even if at times nature and events conspired to minimize it. They did not defeat us—that is sure. To hold our ground is victory, in some cases. It is more, if we manage to move forward, and we have done the latter. It is worth all that it cost and much more.

"Having found a secluded spot remain firm and steadfast in it." When a student enters upon the new life, he does so because he sees the true. At the same time he is buffeted about by the effects which have arisen, and arise, from whatever of untruth he had held. He *oscillates* between the real and the seeming real—or, as he might term it, "the ideal and the facts." His effort should be to remain steadfast in the true, having found that secluded spot.

A right, true, and correct philosophy of life is absolutely necessary if constant, steady growth is to be attained. This philosophy must have in it—as a center—immutability; otherwise any building up of an "inner body" on a center which is mutable necessitates the destruction of that building and the beginning of another one on another center with loss of time, effort, and progress. If the second center prove mutable, again destruction is necessary. This is why there can be no progress from the standpoint of any but the Supreme Self. This is LAW and not sentiment.

We should endeavor to remain steadfast, relying upon the Supreme, and dedicating all our thoughts and actions to THAT. As we endeavor, the oscillations will become less manifest. ALL of the events of life give us opportunity to exercise the "power of steadfastness." So we should welcome everything, pleasant or otherwise, *as a means of growth,* for, as has been said many times, the purpose of life is to learn; it is all made up of learning.

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*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

The essence of growth is change. Any center short of the Self (which is all) implies a finality; hence, concretion and cessation of growth, from which necessarily follows decay. With the "true center" all growth remains, for it is of the nature of that center, and indestructible—"The Changeless Self," with fluidic instruments—always fluidic.

Business and other things have broken up the time since I last wrote, and now I have some replying to do. But whether I can make up for the lost time is a question. I shall have to boil down what I might have said.

You say, "I am doing nothing." Perhaps, but the Self has been afforded an opportunity—yes, opportunities, and these will be continued. The little "I" may take some pride in it, but the real "I" says you did not do it and never could, because you are only a reflection and an instrument. You served the purpose well, and will continue to improve. Gradually the lower Manas will become so attuned with the Higher that there will be no distinction between them; then, instead of "puffing up" in one department, the energy will express itself as incentive and power for more and greater work. The "pride" is natural, but when properly diffused, it will not be called that name. It is energy, of course.

You seem to be getting interesting questions at your meetings. It is splendid training—all of it; just what is needed. It may help if you take the position that "I do not answer; the philosophy does," and "I do not answer the *person;* I answer the *question.*"

If the right attitude is kept up, all necessary qualities will appear. "No concern but to keep in fighting trim," is most excellent. "Desire ceases to attract us when we cease to identify ourselves with it." Similarly, "badness" ceases to affect us, when we cease to identify ourselves with it. "Badness" is but one of the three qualities.

"We are apt constantly to forget *the existence of the great force and value of our super-sensuous consciousness. That consciousness* is the *great register,* where we record the *real results* of our various earthly experiences; *in it* we store up the *spiritual energy,* and once stored there it becomes *our own eternal possession.*" We forget, in looking for appearances of advancement, which is common to all students at first, but by retaining the fact in their minds, they by degrees cease to observe or care for signs of such progress, and none of their energy is wasted. They know that the "storing" goes on, and they keep busy at it, which means the performance of duty, doing the best they know and can—under all circumstances. They "lay up treasures in heaven," not on earth. This we are doing and will continue to do. It serves to destroy the "personal idea"—the enemy of progress.

Hope to be able to write to you again tomorrow, and in the meantime, wish you the best of everything.

As ever—

A LEAGUE OF HUMANITY*

NOW that the most frightful and destructive war known to the annals of history is over, the questions that arise in every thinker's mind are: What has been learned from the war? Has there been *any* lesson learned? Do we think for a single moment that the end of the war has brought an end to our troubles? Do we not see the clouds gathering in the skies of humanity?

Revelations of every kind are spread before us as panaceas. On the part of some there is evidence of a desire to bring people to "a moral sense"—a sense which they think resides in the Christian religion. So, they are trying to effect an amalgamation of the churches, imagining that to be the remedy for preventing wars, and causing men to act more humanely towards each other. But the moral sense existed in times before the Christian religion was ever thought of, in other religions; in fact, the basis of all religions is morality. And how comes it, if Christianity is to be the remedy, that after its being the basis of thought and action for nearly two thousand years, such a struggle has gone on among Christian nations? Does it give any promise whatever of what ought to be? Would there be any benefit whatever in returning to a Christianity, the whole history of which has been one of intolerance and persecution? If the Christian church had the power to-day, would it be any less dogmatic or intolerant than it was in the days of the Spanish Inquisition?

There is no hope in the direction of the church, because, in the first place, the people will have none of it. It has not satisfied their minds; it has not answered their questions. Instead of the knowledge they asked for, it has given them only hope or fear. The church has lost its hold upon the people—for the great majority are not adherents of any Christian church—because of its poverty of idea, because of its dogmas and creeds. People have tried out the ideas and found them wanting. Nothing else will do but what appeals to their sense of judgment and to their spiritual perception.

Others have placed their faith in a league of nations. Yet, they begin to see that though the ideal is beautiful, it does not prove out in practice. The members of the league have each desired to take all they could, and give as little as they could. The same spirit exists between nations now, after the settlement of peace, as existed during the conflict; the same nations are just as grasping and just as selfish as they were before the war. In this country, too, our public men still voice the particular interests of this particular nation as against all others. A league of nations could only fulfill its purpose by a common aim and by a like ideal. Such do

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

not obtain. The nations are not alike. None of them have high ideals—not even our own nation, which should have the greatest ideal of humanity and of nature. Instead, our ideal is one common idea—of trading, of gaining dollars or possessions, of getting advantage and prestige over other nations. Such an ideal will never give us peace, will never bring happiness, content or right progress, and there will always be struggle until we change that ideal. A league of nations among similar selfish nations can only bring what self-interest always brings—disasters of some kind. The seeds of war are in it.

Where shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause, that is infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human—the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one being affected according to its share in the cause. What the past has been, we are experiencing now—our lives now being but repetitions of lives that preceded them. What the future will be, we are making now—the lives to come depending entirely on the choice and direction of our thoughts and actions now.

The war of this or any time is the result of the warring spirit, of the selfishness of mankind. It is the result of the failure to understand the great purpose of life, the nature of our minds, the full power of attainment within each being, the one Law of absolute justice inherent in all beings, the One Deity behind and in all, the one Goal for every Pilgrim, however the path varies. As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will then be no war. There will be no such misery as now exists, for to realize our own responsibility to all others and to act in accordance is to have become unselfish, and to have done away with the prime cause of sin, sorrow, and suffering.

Back of the failure to understand our own true natures lie false ideas—false conceptions of life—false ideals—the heritage of our Christian civilization. We have believed that we were born in this condition or environment by the "will" of some God. We have imagined a personal God, a personal devil, and a personal Savior. We have imagined an impossible heaven and an equally impossible hell. We have imagined a "creation," instead of evolution. We

have believed that we are poor, weak, miserable sinners, and have acted out the part. We have laid all our troubles and evils and pain upon some other imaginary Being. So, we have remained irresponsible creatures, mere rationalized animals; not immortal souls. We have dodged our responsibility. But we must guide ourselves according to the realities of our own nature. We must take care of *each other,* not of *ourselves* according to the personal basis on which this and every other nation in the world is proceeding today.

We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived—when there is one purpose and one teaching. Its truths are self-evident, not to be accepted because written in some book, or because they are the dicta of some particular church. They are the only truths worth considering because in the use of them they *prove* themselves true. And truth, as we ought to know, always explains. When we have the explanation, we have the truth. Each has to make his own verification of the truth, but the fact remains that there *is* truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them as leading to spiritual, divine perfection. They know all that has been known. They know us, although we may not know Them. They know our needs, although we may be densely ignorant of them. They come again and again to present the truths of life to man, hoping that some echo may be aroused in his soul so that he, too, shall arrive at a realization of Self, of Spirit—which *is* Knowledge.

Those who can see the course of humanity see nothing but much trouble yet for the world in general. Nothing but severe, dire disaster will make men stop and think. The war has not ceased! The war is going on between us all the time. Consider our selfish pursuits, our condemnations, our judgments, our criticisms, our foolish laws, which seek to make men "good" by legislation—no attempt to arouse the real nature of man, but only to repress what is considered "bad." Prohibitions of all kinds serve only to exasperate the evil nature in men. We need not to *prohibit.* We need to *educate,* and first of all, we need to educate ourselves. Let us take the beam out of our own eyes before we try to remove the mote from the eyes of others. Let us retreat into the shrine of our own being. Let us *be* that Self, and act for and as that Self. Let us follow the lines of the law of our own being—compassion, love, helpfulness for all—and then we shall be able to understand ourselves and the natures of all others. Then we shall be able to help men in a way they are not sometimes aware of; we shall be able to help leaven the whole lump.

It is because there are those in the world desirous of helping humanity to proceed further that we are not worse off. Often the ideas given out by men in high places are not the result of their own cogitations, although thought to be such. Many an idea is

received by those who have the ear of the public, who speak and will be heard, from those with a far deeper knowledge of the issues at stake, yet whose voices would not be heard at all. So, though there may seem to be little action on the part of Theosophical disciples, there is much action on inner planes of being, and that action never but for the benefit of humanity. If only once any number of persons could take the true position and act from the true nature, right ideas would soon spread all over the earth. Once the ideas are implanted in our minds, we can help the world by speaking of them, and by exemplifying them. We can do that much, however selfishly the world moves on.

So, a true league of humanity may be formed—without social distinctions, class distinctions, national distinctions. In their stead will come a common perception and a common realization of the universe and a common course for humanity. We must know that we are all of other peoples. We came through all the civilizations that have been. We have passed through the Eastern, the near East, and the European peoples and now we are here, at the farthest confines of the West, under the law of Karma. Civilization must roll back over the course it came, and as it goes back in spirit, speech, act, and example towards the East from which it came, the misconceptions that have arisen around religious and other ideas will be cleared away by the power of our knowledge and example.

We are here as the best representatives of the people of the world—the most intelligent, the freest in mind and opinion, the freest in action. All that means something under Law, and it means that every being coming in contact with the Ancient Wisdom has an opportunity devolved upon him. We have not met for the first time, nor have we met for the last. Once more we are together, and listening to what we do absolutely *know* inside. There is that in us which sees and knows when the word is spoken which gives first indication of the life within a life, of a life greater than this we have conceived life to be. Then, we begin to tread that small old path that stretches far away—the Path that our great Predecessors—the Masters—have trod before us.

KARMA*

Karma is a word of many meanings, and has a special term for every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish* desire, which cannot fail to be hurtful to somebody else. Karma is action, the Cause; and Karma again is "the law of ethical causation"; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.

*S. D. Vol. II, p. 302, foot-note. o. e. See p. 316, Third Ed.

LETTERS ON THE TRUE*

II

My Comrades:—

The elemental nature of man has long engaged my thoughts, for so soon as I look within myself I am confronted with a mystery. Others admit the same experience. There is in me a morass, or a mountain, or a cold water dash which appals me, it seems so icy and dead. In it none of my friends do walk; all is frozen and silent. Yet I seem to like the place, for there I can stand alone, alone, alone. When a boy I had often to cross that cold tract, and then I did not want to meet any boys. I wished to go alone, not with despair, but with a grim and terrible pleasure. I could weep and enjoy with another, and drink in their words and their souls, and the next week that cold arctic death came between us. It does so still. What think you, comrades, is that? But the stars still shine overhead, and on the margin flit the shapes of my loved, and I know that I shall either go back to them or meet them on the further side. It is not grim nor ghastly at all but is certainly unseen by the crowd. This mystery rose before me often and surprised me. It knew so much that it wanted to tell me. Soon I found that all my energies were but the play of correlated powers upon the margin of that strange spot. Where did all my life force come from, if not from that? What else had saved my ideals from the degradation of our material mechanical life? Over there in the center, mist-enfolded, is the tented Self, the watchful god. Only a great tide of love, impersonal, unselfish, divine, can dissolve the lower self and flood us over that arctic desolation. Such love is the aloe flower, and blooms but once a century. Here, on the near side of the mystery, the side nearest the outer man, embedded in his heart, is the lurker, the elemental self.

When first we discover a trace of the soul within ourselves, there is a pause of great joy, of deep peace. This passes. The Soul, or Self, is dual, semi-material, and the material or outer covering is known as the elemental self, the Bhutatma of the Upanishads. As you know, Bhuts or Bhoots are elementals, or spirits of a certain lower order. It is this lower self—"human soul"—which feels the effects of past Karma weighing it downwards to each fresh descent into matter, or reincarnation. These effects, in the shape of latent impulses, accompany the higher principles into Devachan, where the spiritual energies work themselves out in time. Those karmic tendencies then germinate in their turn, and impel the soul to their necessary sphere of action—the earth life—to which it again descends, carrying with it as its germ, the true Self or Buddhi, which may develop so far as to unite with Atma, or Divine Spirit.

Now our bodies, and all the "false I" powers, up to the individual soul, are partial forms in common with the energetic centers in the astral light, while the individual soul is total, and according

*This article was first printed by Wm. Q. Judge in *The Path* for July, 1887.

to the power and purity of the form which it inhabits, "waits upon the gods." All true things must be total, and all totalities exist at once, each in all, and hence the power of the soul to exhibit Truth; hence those sudden gleams from the half awakened soul of which the occultist becomes aware as his consciousness locates nearer and nearer the center; he draws ever closer to the blaze of Light. until his recognition of it becomes enduring because it is now himself. In the earlier stages this perception is physical as well as mental and cannot be likened to any other sensation. There is a flash, a thrill, a surge, sometimes a *fragrant sound,* and a True thought is born into the world of the lower man. It thus follows that only such forms as are total, reveal entire Truth, and those that partake of lower nature, or are partial, receive but a limited view of Truth. These partial forms participate in each other, and exist partially in those that are total. Such partial forms are the energic centers in the astral light, are elementals, such as our astral bodies, and hence the affinity subsisting between all, so that it is only when our consciousness is located in part in the astral body that we perceive things pertaining to the astral plane. The elemental self is a partial form, existing partially in the true Self, with which it can only be really incorporated when entirely purified from all material dross, when it is no more itself, but that other Self, even as the Spirit enters Nirvana. This gross, or false self, is great in its way; it must be known and conquered. Of it the Upanishad says that when "overcome by bright and dark fruits of action he enters on a good or bad birth," he dwells in the body and "thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then because he is thus overcome, he becomes bewildered . . . and he sees not the Creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing 'I am he,' 'this is mine,' he binds his Self by his self as a bird by a net." We are told that if this elemental self be attached to sound, touch, outer objects—in a word, to desire and sensation—"it will not then remember the highest place." When the student thinks that he loves, hates, acts or rejects at will, he is only the manifester or machine, the motor is the elemental Self. It must have sensation, must enjoy through the senses or organs, or it would be extinguished in the higher principles. For this enjoyment it has sought the earth world again. So it casts up clouds and fumes of illusion whereby the man is incited to action, and when he denies it one mode of satisfaction, it innoculates him with a craving for some other. When he forsakes the temptations of the outer life, it assails him with those of the mind or heart, suggests a system to ossify him, a specialty to limit him, emotions to absorb him, evokes a tumult to drown the "still, small voice." Pride dogmatism, independence, desire, hope and fear, these and many other qualities are its aids under mock titles. It disturbs the true proportions of all things. It cozens and juggles him beyond belief. Instead of relying upon the great All

as himself, developing that faith and standing fixed by the Law, the man increases his confidence in his personal abilities, opens his mind to the thousand cries of self-assertion and puts his trust in this "will o' the wisp" nature which strives to beguile him from firm ground. This self of death and ashes tells him every hour that he, the man he now knows as himself, is a being of judgment and power. The contrary is true; the first advance to the True must be humbly made, under the fixed belief which later becomes knowledge, that the man as he now appears to himself is to be wholly distrusted and self-examined step by step. As the physical atoms are all renewed in each seven years' course, so a man has many mental deaths and births in one incarnation, and if he makes steady resistance to the undermining principle of Reversion to Type, carefully testing the essence of motives and thoughts, the very well-spring of deeds, he soon finds that one higher state of consciousness is succeeded by another and still others, in each of which transient conditions he temporarily and illusively lives, until he takes the last stronghold of the lower self and beholding its dissolution, crosses with a supreme effort to where the watchful god awaits him.

As the man has advanced on the animal, driving it from every subterfuge, lopping off its hydra heads and searing them with the fire of spiritual wisdom, and stands calm and firm in the equipoise achieved by the strength of his attraction for the True, then it is that the enemy makes a sudden halt upon the psychic plane, and summons to its service the grim battalions of the deadliest warfare ever known to the human race. The Dweller of the Threshold stands revealed, a congeries of materialistic essences expressed from the man's entire past, a bestial apanage of his lower self, and this lusty huntsman, whose quarry is the soul, shouts a view-halloo to all the nameless devils of its pack and gives and takes no quarter. The conquest of the body, the dispersal of worldly interest are child's play to this struggle, where the enemy itself is still a sharer in the divine, *and is not to be killed but subdued.* All the powers of Maya, all the startling vividness of universal illusion are at its disposal. It has for allies the hosts of earth and water, air and fire, terrible apparitions, horrid thoughts incarnate in malodorous flesh and reeking with desire, creatures dragged from the polluted depths of animal existence, sounds hideous and inconceivable, sensations that cast a frigid horror over the palsied mind. The man battles with misty evils that elude the very grasp of thought, he cannot even answer for his own courage, for the foe is within, it is himself, yet not himself, and its surest weapons are forged in the fires of his own heart. Thence too comes his strength, but his perception of that is obscured in this hour. The last stand of gross Matter, the last barricade before Spirit, is here, and over it the conqueror passes to the frontiers of his kingdom. Hereafter, spiritual warfare is appointed him, the ache and turmoil of the flesh are left behind. The pen refuses to deal with this first great contest, the thought falls back from it, and he who

faces its issue is a madman indeed, unless he wears the magic amulet.

It should be ever borne in mind that this self of myriad deceptions is the ruler of the astral or psychic plane. Hence that plane is a playground of elemental forces most dangerous and entangling to man. Great intellects, pure hearts are bewitched there. Persons of natural psychic powers are easily stayed in this *cul de sac,* this "no thoroughfare," especially when those powers are inherited from past lives and have no simultaneous growth with soul in this. They dazzle and blind their possessor. Evil has its greatest momentum on the astral plane. If a man lingers too long he becomes as much intoxicated as is the worldly man with material life, for these too are only senses of a more dazzling order, matter volatilized and more deadly. Its very language, dealing as it does with subtle gradations of color, light, odor and sound, is easily misinterpreted by those who have not obtained the total perception of the illuminated Self. Some think that they have acquired this illumination and steep themselves in psychic enjoyment and action. It is the fickle light of the astral world which floods and bewilders the elemental self. This plane is a necessary experience, a passing trial, not a goal. Only Adepts can fathom its mazes as they look down upon them from above and correctly interpret their bearings. Students must observe and try to control them without acting from them or depending upon them.

So comrades, I say again, picture the magic amulet. It is pure motive. Motive is the polarity of the soul. A polarized ray of light is one so modified by the position of its medium that it is incapable of reflecting or refracting itself in any but one direction. Its polarity depends upon the parallel direction of every molecule of ether constituting the vehicle of the ray. Divergence in one affects the whole. Are you so fixed down in those unfathomed deeps of yours? Do you know to what medium you respond and its position in the Celestial? He who claims to be sure of his motive, he, more than any other, is under the sway of the great magician. How can he be wholly sure when he does not so much as know fully the constitution of the mere outer man? Dares he aver to what the action of his immense and forgotten past has polarized his soul? Can he answer for the essential Motive at its center when he comes face to face with the mystery at last? The highest keep constant watch over motive. The wise student feeds and increases it. Few indeed have the warrant to "put it to the touch, to win or lose it all." That warrant is only found at the core of the life, written in the blood of the heart. He who can give up all for All, even to his own salvation, he may confront the elemental self. There is nowhere any safety for him unless his hope is anchored in the unmanifest, his present trust in Karma. If the soul has been deflected, future unselfish motive can in time restore its integrity, whereas to loose the ungoverned soul now is to fall a victim to its lower tendency. Rely on Karma. It is divine. We cannot escape It; we may become It.

JASPER NIEMAND, F. T. S.

ON THE LOOKOUT

THE REAL SUN INVISIBLE

The Boston *Globe* of December 27, 1921, contains a long and remarkable interview with Dana Justin Bugbee of that city. Mr. Bugbee has reached the conclusion that the "visible sun is but the transformer of the energies that issue from the invisible sun." He reasons that as all orbits are more or less elliptical, it follows that the planetary and other masses in this solar system must have two foci—the visible sun and an invisible one. He is surprised that Einstein's reasoning has not carried him further: to the inevitable conclusion that all visible objects and forces have an invisible basis, and that these are super-physical, only to be reached by mathematics until new senses are developed by mankind. Most remarkable of all, perhaps, is Mr. Bugbee's conclusion that the ancient astronomers and mathematicians were, in his own word, "supermen," and that it has taken ages for mankind in the west to reach that level of consciousness which will enable it to recognize the paramount importance of the views of the early Greek and neo-Platonic teachers. He sees the early acceptance by scientific men of the views that matter, force and all sensory things are but the phenomena of the (relatively) real invisible world which produces them. And he thinks "psychic" forces emanate from the same realm and appertain to this "invisible sun." All of which is cheering news—as far as it goes. If Mr. Bugbee will consult the *"Secret Doctrine,"* by H. P. Blavatsky, he will find his "invisible sun" frequently spoken of therein, as well as some of his other views confirmed; and he will also find food for further reflection, as well as true principles laid down for the guidance of that reflection.

TRAGEDIES OF MISDIRECTED "FAITH"

The Los Angeles *Times* of December 18 contains some London correspondence which recites the suicide of a family of four, husband, wife, daughter and son, all of whom departed this life *via* the medium of poisoned champagne. The husband was a confirmed spiritualist, the wife a "medium" and "clairvoyant." "Communications" from the "other side" invited them to join the happy host in "summerland," and they accepted the invitation. The ponderous British press is indulging in editorials and "letters" from "pro bono publico" on the question, Is suicide a sin? No, it is not a "sin"—but it is mighty bad judgment, as the most elementary reasoning, let alone recourse to ethical intuitions, should tell any man. The same dispatch recites that "nearly every day some new affirmant of communication with 'the other side' comes forward to join the Sir Oliver Lodge, Conan Doyle, Tremayne Newell group." It goes on to say that undoubtedly the investigations of this group, which includes Rider Haggard and many other "eminent men" besides those named, "have had something to do with this; but it is apparently still truer that the spiritual longing of survivors of the war to communicate with the souls of their dear ones who died in it has been the chief element in bringing about a general psychological situation which makes the public eager to investigate all allegations." All very true, but why call it *"spiritual* longing," or say that they "investigate"? Born and bred to seek personal and selfish gratification and happiness as the "supreme good" in earthly life, what is it but a continuation of the same thing to hunger for communications from the dead? Are they doing it for the world's sake, for the dead's sake, or for *their own satisfaction?* To satiate one's self with phenomena not understood on grounds of philosophy, ethics or science, is not investigation; it is psychic intoxication. The same article calls attention to the tremendous "wave of psychical and religious excitement (which) continues to sweep Britain," with its "faith healers" and "miracle workers." What is this "religious excitement" and "healing" but the same selfishness which seeks, not to understand the causes of sickness and misery, nor to *atone* for them, but merely to get rid of them, whether at the expense of "God," prayer, patent-medicine or the surgeon's knife? What has humanity at large *learned* in twenty centuries? It is time for Theosophists to bestir themselves, to

make Theosophy a living power in their lives, by working with might and main to spread some knowledge of the fundamental principles of Deity, Nature and Man.

THE "GLITTER OF BAHAISM"

Thus the *Literary Digest* entitles some remarks and quotations derived from the Boston *Transcript,* anent the recent death of Abdul Baha Abbas. The *Transcript* says the Bahai's "benevolent, but vague and indefinite doctrine or holy hope of a universal religion which shall replace or reconcile all the warring creeds has spread abroad through the earth, until its acknowledged followers are found in all Christian countries at least." What is there, may we ask, "vague and indefinite" about Bahaism? It incites to brotherhood and service, to tolerance and faith in the Unity of God and Man. Does the *Transcript* want a "bill of particulars" such as the sects supply, or is it that the "rewards" are not detailed for a life of simple humanity? The *Transcript* goes on to say:

> It is a melange of Christianity and idealistic Mohammedanism, suffused and inspired by a very glowing hope. . . . It is a gorgeous glitter of intense benevolence, which derives whatever it has of proselyting power from its dramatization in a saintly personality. It is the old story of the attempted incarnation of an idea—the idea itself being so vaguely generous and noble that no one could possibly object to it.

Certainly the ethics of Bahaism are not peculiar to Christianity and "idealistic Mohammedanism" but are those of every "saintly personality" in history and tradition, and we think its "proselyting power" lies in its simple and direct appeal to the soul of aspiration in every heart not yet mummied by materialism or stifled with sectarianism. And does not the *Transcript* know that the sum-total of human evolution has been achieved through the "attempted incarnation" of ideas? At all events we will admit that there is more pure Christianity in Bahaism than in all the churches of christendom, for the "vague and indefinite doctrine" of the Bahai has so permeated its followers that they practice what they preach.

THE DELAYED RACE

Students of the *Secret Doctrine* with its teachings concerning the "delayed race" of human Egos imprisoned in anthropoid forms as the result of the "sin of the mindless," will be greatly interested in the biography of "John Daniel, civilized gorilla," as told in the *Zoological Society Bulletin* of New York. "John" was captured as a "child" and purchased by an English family which treated him literally as "one of the family" for several years, and his story is told by one of the household. "John" was as responsive to kindness as a human being, apt to learn as a child, and acquired an astonishing education. What is of most interest is the clear evidence over and over exhibited of *a priori* reasoning and of a perception of right and wrong. When, finally, "John" was parted with, his "family affection" was greater than that of his erstwhile "relatives," for he died of nostalgia.

A BLAVATSKY QUOTATION BOOK

The Theosophical Publishing House has gotten out an attractive paper-bound series of extracts from the writings of H. P. B.—one extract for each day of the year. It is compiled by Winifred A. Parley whose "Compiler's Note" is of interest for its bibliography and otherwise. We append, in order, the quotations for March 21, April 10, May 8 and July 30, which latter, by the way, should be August 11. We leave the reader to "guess" the significance both of dates and of quotations:

> Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally.
>
> As there is no good or evil *per se,* so there is neither "elixir of life," nor "elixir of death," nor poison, *per se,* but all this is contained in one and the same universal Essence, this or the other effect, or result, depending on the degree of its differentiation and its various correlations. The *light side* of it produces life, health, bliss, divine peace, etc., the *dark side* brings death, disease, sorrow and strife.

Where do we find in history that "Messenger," grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science.

What I do believe is this: (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered;* and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

PAST REINCARNATIONS

The *Canadian Theosophist* for November in addition to its sectional news and notes and other contents of interest, publishes a letter from "Pertinax," a correspondent who, we suspect, does not live a great way off from Toronto. The letter is so good-tempered and kindly, yet withal timely and sorely needed by many dabblers in astral intoxication within and without the various theosophical societies that we are glad to repeat some of its passages:

"In connection with the interesting discoveries of the previous incarnations of certain members of the Theosophical Society, [Mrs. Besant's Theosophical Society is meant], which have recently been made in Australia, I would be obliged if you would allow me . . . to place a suggestion before the Executive Committee of the Canadian Section. My suggestion is that the Committee, in collaboration with some trained psychic investigator, should prepare a Theosophical 'Who was Who' for the guidance of its members and of Theosophists generally. . . . This would provide a list of prior reservations for the guidance of persons not yet informed of their previous existences. Alternative choices should be allowed to cover any cases of doubtful identity. For example, one of our esteemed local members is satisfied he is Frederick the Great, whereas I happen to know that he is, as a fact, Baron Munchausen. . . . The necessity for such a publication as the one discussed is strongly emphasized by a most unfortunate situation in our own little Lodge. We have in our membership no fewer than three Marys, Queens of Scots, the result being most embarrassing, especially when the three-in-one, as one might say, meet. . . . 'Reincarnation, my dear fellow, gives one presumptive title to any figure in history. Therefore when you're picking, pick a winner.'"

LEGAL ACUMEN

We are obliged to a friend who sends us the following clipping from a recent issue of *Law Notes:*

"UNLESS ONE BE A THEOSOPHIST.—'Except for a spiritual birth, one cannot be born again.'—QUIN, J., in Lewis v. Commonwealth, 227 S. W. 149."